

The American Friend

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Annual Board Meeting Number

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HERE AND THERE ON THE RELIGIOUS HORIZON

In announcing publication of the 1937 edition of the Yearbook of American Churches, Dr. Herman C. Weber, editor, calls attention to several innovations which were adopted in the hope of making Yearbook information as inclusive as possible. Among these were the inclusion of the entire Jewish calendar for 1937-38, and the enumeration, in the section dealing with international jurisdiction, of the complete list of the Roman Catholic hierarchy. Specially prepared charts reveal the comparative size of the major bodies in Protestantism and the numerical strength of church and non-church citizens in this country. Fifty-one million adults are reported as belonging to religious bodies, leaving thirty-six million adults without any religious affiliation. Comparative memberships reported by the major faiths reveal 31.3 million evangelical Protestants, 14.7 million Roman Catholics, and 2.9 million Jews.

A new permanent security program which includes a "back to the farm movement" and an extensive building and landscaping campaign of church buildings was announced at the one hundred and seventh annual Mormon Conference held recently in Salt Lake City, Utah. It is hoped that complete continuation of the program, to be carried on in the homes and in and around the temples, will take care of the needs of unemployed and unemployables and will develop "a pride and reverence for the church building." By the proper distribution of all surplus products, sufficient food, clothing, and fuel will be furnished to all who need them.

Practical home mission work is being done by the students of the Butler University College of Religion in re-opening and helping closed and weak churches in the vicinity of Indianapolis, Indiana. Taking for their first project the Christian Church at Sexton, Indiana, which had been without any regular religious services for many years, members of the Butler Student Ministerial Association sponsored the holding of week-night meetings, gathered together a congregation, and arranged for the employment of a Butler Senior as part-time minister. When the Sexton Church is able to support itself, the Butler students will turn elsewhere with their direction and aid.

A successful program of religious education, the Chattanooga, Tennessee, Plan, has been highly commended by clergymen of all churches as effective, thorough and impartial. Under the terms of the Plan, as worked out by a

committee of representative Protestant churchmen, the committee raises the funds to pay for the teachers of religious education subjects. However, the Board of Education selects the teachers, who must meet the standards established by the Board for all its teachers as well as being especially equipped to give instruction in religious matters. Since the churches sponsor and pay for the training, the Board of Education has ruled that it be elective, and the schedule for the school day is arranged to permit students not interested in taking this work to devote themselves to other subjects. Parents are consulted and their decisions as to whether their children shall take the instruction is respected by the school authorities.

Plans for a "Wayside Cathedral" on wheels, which will journey through southern Ohio visiting parishes and missions of the Protestant Episcopal Church, were recently announced by Bishop Henry Wise Hobson, of the Southern Ohio Diocese. Designs are already being made for this special trailer which will contain an altar and the cathedral (Bishop's Chair), a library, motion picture camera and projector, film library and displays from all the Diocesan departments.

Recognizing that there is opinion within Protestantism "to move in the direction of some larger integration" than now exists, the Executive Committee of the Federal Council of the Churches of Christ in America has adopted a proposal to establish a Commission on Christian Unity. While any action taken will be by the religious bodies themselves, the Commission is expected to carry on a continuous educational program that will produce attitudes favorable to an advance in unity and readiness to give open-minded consideration to whatever plans seem most promising. This program of education, to be carried on through Commission publications and community conferences, will probably include the following: a study of the conditions that create new demands for unity; the development of new cooperation and of federation as the beginnings of a larger unity; the possibility of securing a larger amount of unified administration; and current proposals for uniting denominations not widely separated.

Activities of the Wesley Foundation, a cooperative organization for Methodist college students, as carried on at the University of Alabama, are indicative of the part it plays on many American campuses. As an answer to, rather than a criticism of, the existing fraternity system a Student Center has been estab-

lished at Birmingham. In the two buildings occupied by this Center the forty-two participants in the plan live, eat, sleep, study, play, work and worship together. Costs are low, wholesome meals being provided for \$12.50 a month. The Center holds open house on Wednesday evenings, and a fellowship hour on Sunday afternoons, followed by an evening discussion group. The general program of the organization is being expanded, and already the Foundation has its own choir, orchestra, and drama groups, and issues its own magazine.

Participation in politics by clergymen has increased materially within recent years as is shown by a survey by the N. C. J. C. News Service which shows that thirty-four Protestant clergymen are members of the Legislatures of twenty-one States. It also reports the office-holding of other persons closely connected with religious organizations: a United States Senator; two members of the House of Representatives; and one State Secretary of State. These office-holding clergymen themselves express a sharp division of opinion as to whether men of their profession should take part in politics and whether such participation helps to purify and raise its tone. Some of them believe that such activity is a necessary extension of their ministry, while others hold that their theological training renders them unfitted for the exigencies of political life.

PEACE HEROES WILL BE MEMORIALIZED

The Peace Heroes Memorial Society, with headquarters in Cincinnati, Ohio, has since 1923 sponsored the holding of Memorial Day exercises in commemoration of the heroes of peace and social construction, upon whose risks and sufferings normal life depends—doctors, policemen, firemen, mothers, etc. The promoters of the Society, while differing widely in their views towards war, are united in their conviction that peace is the foundation of an enduring social order and that those who make it noble are real patriots. In their exercises, held for workers who have lost their lives at their employment and women who have died in childbirth, the fact that heroic service knows no limitations of sex, race, or creed is emphasized by having as participants Catholics, Jews and Protestants and, on the program, at least one woman and one Negro.

Persons or groups wishing to obtain descriptions of the services planned for Memorial Day, 1937, may secure them free of charge by addressing the Peace Heroes Memorial Society, 842 Lexington Avenue, Cincinnati.

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Essential Quakerism in an Age of Confusion

By Alvin T. Coate

SOMEONE has imagined an observation by Adam as he and Eve were going out of the Garden. Said Adam, "My dear, do you realize that we are passing through a period of transition probably more severe than any hitherto known?" Undoubtedly the race got an early start in recognizing crises and transitions, and since that time our over-use of the term has tended to level down the significance of the word until almost any social phenomenon can get a rating as a crisis. Adam's posterity, including Dean Inge, has noted that history develops joints, probably a truer word than crisis, and undoubtedly we meet today in such a joint—in a time when the eternal verities are believed by millions to have abdicated, when men no longer reap what they sow, and when nothing seems to matter.

Quakerism was born in such a time; its message was burned into its first members by social and political upheaval. But there was one difference. Quakerism was born in an age of religious ferment, when religion as a concern for governments outranked tariffs or the treasury or courts. We are preponderantly secular. The Church is no longer the central focus of the community, and we are obsessed with the mechanics we have created.

Moreover, we are increasingly collectivist. We think and act corporately. We must be approached in groups and from social considerations. We bargain collectively in every department of modern life. E. Stanley Jones, in reviewing the experience gained in the Preaching Mission, brings out these conclusions: "Since the nature of Christianity is intensely social, the methods of propagation must be intensely social, also." His reaction to methods of evangelism is in these terms: "There were two ways of approach open to us—one to work from the individual to the social order, the other to work from the social order back to the individual." He decided with emphasis upon the latter approach. There is, he says, a definite weakening of the sense of individual guilt, but the sense of corporate guilt was never so great.

On Sunday afternoon, April 18, a meeting was held in Richmond, reported elsewhere in this issue, when Board and Executive Committee members attending the annual sessions, discussed matters pertinent to the life and mission of Friends. This discussion was introduced with this message by Alvin T. Coate of Indianapolis, Chairman of the Publication Board of the Five Years Meeting.

My own judgment and observation confirm this conviction. As a business man, I strive to keep a collective aim in control of policy. It is not that I acquire dollars beyond a modest equity, but that all my associates enjoy the best remuneration I can provide for them with due regard to the public whom we serve. My deepest religious experience prompts such a business policy, and my reason indicates the same formula for the greater business of the Kingdom of God.

I think Christianity faces the alternative of a united adventure in experiments of love and service or a retreat to the catacombs. Many areas of the world are now in the pitiable act of trading in their heritage of freedom of thought and expression, freedom of action and movement, for pottage of one sort or another. The irony of this folly is that so generally the victim does not get even the pottage. I should not want any part in creating a flock of political parsons, but I do wish that our ministers and workers could get the obvious lessons of our machine-age developments—the obvious religious lessons and the strategy of the Church suggested by what they see.

It is saddening to recall that the one unchanging urge of men through the ages has been to do the tedious, sweaty work of life more easily and more quickly in order to gain leisure. Every mechanical gadget, from Adam's spade down to our latest contrivance has had that motive back of its making.

Well, we have won a resounding victory. The machine has produced leisure as abundantly as it produced its tangible goods. Through the ages man has wanted nothing as much as leisure. Now we have it we should be a happy people. But our feeble wit in the realm of spirit has turned our victory into defeat, and we were forced to rename our leisure unemployment and to make laws about it. We are well within a period of profound reconstruction of our entire social system. Gigantic forces struggle like gladiators; one hears their blows and impacts in court decisions, in legislative acts, and in executive mandates.

This, then, is a hasty sketch of this world of men and things, and religious faith and practice cannot be interpreted apart from it. No serious body of religious people may shut its eyes to these sharp-drawn issues, nor dare to go back to the apocalyptic dream of the Jews: "God will perform from the sky." Rather, He expects that we shall construct something wholesome and healing from the wreckage and raw materials of the crisis our personal and collective sin has turned loose upon us.

And just as our crisis was a spiritual breakdown, so is its remedy a spiritual redemption, and there is little to choose between the religious concept that Christianity has no concern for world affairs and its opposite that the divine redemption of the individual may be dispensed with. Neither is redemption completely preached until it includes a redeemed approach to the world which God created for man's try-out. Our faith is in a transcendent God, but this faith is not faith until it gives effect to its social implications. Ideals have no power until they are incarnate in you and me.

Now, let us get down to cases. The Five Years Meeting has a distinctly evangelistic soil and base. There is no likelihood that we shall be moved from that base. If, then, we place regeneration through Christ in its precedent place and have experienced its power, we are not only ready for a better service than we have rendered hitherto, but our responsibility is immeasurable.

Friends are very much in the public print these days. We have not sought this publicity, but our traditional insistence upon the sacredness of personality has put us on the spot in an age when human life is cheap. If Quakerism is right, much of the world is wrong. If Quakerism is right, we owe it to

our common master to make his way of life effective in our civilization.

We are doing it measurably. We shall do it better with increasing fellowship and united planning. The very fact of this meeting is encouraging; we here represent our several departments, but they are one in purpose. Just as we discovered that missions are neither home nor foreign, neither is any effort to lift life anywhere foreign to the mind of Christ. Who can set boundaries to the Kingdom of God?

When young folks like Wilmer and Mildred Young abandon everything humanly attractive and cast in their lot with Mississippi share-croppers, one is reminded of Francis of Assisi. If you think that in western Pennsylvania we are merely getting miners' families off relief and mending their drains and planting their gardens, you have not caught the vision. We are pinch-hitting for God in western Pennsylvania. We are giving meaning to the doctrine of God's love. The *New York Times* is not so far off in its estimate of "an adventure in social righteousness." What we shall do in Spain is not merely to feed children. Our more vital task will be to plant once more in Europe an oasis of sanity.

The little group which carried to the White House a frank and formal statement of our faith in the power of love came from that visit humbled with the glimpse of what the world expects of the Society of Friends. The whole Church of Christ is in for the most glorious battle of the ages—glorious because it is God's battle against sin, against the multiform powers of darkness. For Christianity it means victory or the catacombs. Just now I remember a scripture which reads, "For He must reign until He have put all His enemies under His feet."

Friendly Concerns in Concourse

A Five Years Meeting Session in Miniature

FOR years on end, the annual Board and Committee sessions of the Five Years Meeting have been included within a calendar week: Mission and other Board Meetings from Monday to Wednesday, followed by sessions of the Executive Committee on Thursday and Friday. This year an innovation was tried, whereby a Sunday intervened between the Board and Committee sessions—and it was highly successful.

One reason for the change was the opportunity thus afforded for a joint-conference wherein, unitedly, members in attendance from coast to coast could turn from the arduous business of their respective Boards to a consideration of the spiritual realities that underlie our entire Friendly task. Such a conference was held on Sunday afternoon, April 18, at the First Friends Church in Richmond, when Board and Executive Com-

mittee members, with a few other interested Friends, gathered to consider the life and mission of Friends for today, with special focus upon the Five Years Meeting.

As merely suggestive of some of the topics that might well be considered, the following were offered by the conveners as a partial basis of discussion. However, Walter C. Woodward, who presided, urged Friends to express freely any concerns near to their hearts.

A FEW QUESTIONS PROPOUNDED

1. Friends have been much in the head lines—and favorably so—within recent months and weeks. Why? To what degree is this favorable notice deserved by us? What may we do to produce and develop Friends who will continue to make the spiritual and humanitarian contribution with which the world now credits us?

2. What are the most common func-

tions of a denominational organism? In what ways should the functions of the Five Years Meeting deviate from these? With the changes taking place in society are there modifications or changes in emphasis which should be effected to make possible a more dynamic church?

3. The books most commonly requested from the Lending Library are those on Stewardship. We interpret this as a consciousness of concern. A study of comparative statistics indicates that Friends contribute but about one-third per capita the average amount given by members of other denominations. Approximately 80 per cent of our meetings pay less than \$500 per year towards pastoral support. Young men of ability are being diverted away from pastoral leadership within the Society of Friends. We are making no united effort to bring about a change. Something needs to be done about it. What?

4. We recognize that our greatest problem is that of a leadership prepared to lead us constructively to greater solidarity and towards a more effective testimony. Because of our small and scat-

tered membership we have not established seminaries (or a seminary) for the adequate preparation of these leaders. A suggestion has been made that, notwithstanding the difficulties involved, we should establish a leadership preparation school in connection with one of our colleges in the mid-west, which would not only prepare ministers, religious educational workers, and missionaries, in anticipation of their appointment, but also serve as an advanced school for those in service. Are we going to take any concrete steps in this direction or continue as in the past?

Alvin T. Coate had been asked to open the discussion. He did it so well that his brief message appears as an editorial in this issue.

THERE IS THE FIVE YEARS MEETING!

Who is the Five Years Meeting and where, asked Merle L. Davis, in following the opening address. Not the Central Offices in Richmond. Where a Friend follows the plough in Iowa, another administers his business in New York, a housewife cares for her home in California, a Quaker teacher embodies Friendly ideals in North Carolina—there is the Five Years Meeting. Our task is to make better provision for developing the Christian character and personality of our own members. We must make our spiritual message more effective in the home, the school, and the meeting. To do this, we must dignify immensely the work of the individuals upon whom such training depends—the parents, the teachers, and the pastors.

He was followed by Tom A. Sykes of North Carolina, who began by telling of a visit he had made the day before to the Hill Greenhouses in Richmond. A connoisseur of roses, he was much impressed by their most popular flower, "Better Times," a comparatively new product. On inquiry, however, he learned that "Better Times" was not really a new rose, but a graft onto an old and vigorous root stock long famous among rose-growers. "Here," he declared, "is a lesson for us. We must cease talking about scrapping the old and, instead, concentrate on grafting new materials to the old stock. The pastoral system is not the heart of the problem which confronts us; as individuals, pastors are receiving about the same reception which Jesus had. The important thing is that we shall be associated, one with another, in the only kind of union which is vital and essential, and that is a union with Jesus Christ. For only when we are grafted onto Him are we going to bloom spiritually."

Alvin Coate here interposed with a question: "Can you imagine unity with Christ and disunity among men?"

FINDING UNITY THROUGH CHRIST

To this Tom Sykes replied by saying that it is impossible for men to be close to Christ and far from each other. There is, he declared, a special unity, foreign

to all other groups, to be found among men who have a common center in Christ. But, he continued, unity in Christ does not mean uniformity. Too often, when we talk about leadership and methods we stress the importance of uniformity. Uniformity is not only impossible, but dangerous. Only when our individualities are spoken to, can we become powers within a religious group. It is often said that English Quakerism exhibits a uniformity not found among Friends in America. "That is false," he asserted. "English Quakerism has even more diversity than does American Quakerism. Its apparent unity comes, however, from English Friends' tolerance of opinions different from their own and from their ability to love those who hold conflicting views. Such love we in the United States seem incapable of showing, but until we recognize that each person must follow the leading of God for himself, we can never be a dynamic, expanding group. And to become such we must, first of all, as individuals, graft our lives to Christ."

THERE IS QUAKERISM IN METHOD

"In describing an ideal state of Quakerism, we often lose sight of the methods necessary to bring about the desired condition," said Errol T. Elliott of Indianapolis, in voicing his desire for an increasing fellowship among Friends. "We need, especially, to break down barriers still among us. We need not only to hear the ideas of others but to feel their heartbeats. Our task is to create a reservoir of common kinship among Friends which, for lack of a better term, I shall call a soul for the Five Years Meeting. Just how this soul is to be obtained I do not know. Perhaps it can be brought into being by establishing a school where future leaders of our Society can be trained in our principles and practices and imbued with the philosophy which underlies and motivates our group."

MEETING FOR WORSHIP THE SOURCE

Raymond Binford spoke specifically in answer to this question: What may we do to produce and develop Friends who will continue to make the spiritual and humanitarian contribution with which the world now credits us? His reply was definite. The only way in which the Society can produce such persons, he asserted, is by fostering the assemblage of intelligent people in deeply spiritual meetings for worship in which shall be presented the needs of the world. Such worship of course presupposes educated participants. The pastoral system is all right, as far as it goes, he declared, but it alone can never produce people who will continue to make the spiritual and humanitarian contribution with which the world now credits us. We must have a group worship, a congregation of burning souls to which the problems of the

world can be brought for consideration and solution.

A somewhat different emphasis was made by Ruthanna M. Simms, who urged Friends to stress the importance of participation in community affairs, and to center their efforts, both mental and physical, on a solution of near-at-hand problems. In asserting the need for group action she said, "We need more than stimulation of individuals. To grow, we must have group action and the opportunity to express our convictions in practical ways."

MUST FOCUS ON LOCAL MEETING

"As I envisage the Five Years Meeting," said Edgar H. Stranahan of Wichita, "it seems to do, or should do, three things: keeps the ideals of the Five Years Meeting up-to-date; through its Boards and Committees acts as a clearing house for the expression of its members' ideals; and ministers to the needs of the local meetings. On the last point, however, we have been weak and, consequently, our membership has been steadily decreasing. Much has been said here, and elsewhere, concerning the need for leadership training; I submit that what we need is not so much instruction in leadership as in the methods of Christian service. What the Five Years Meeting should do, is to set up the proper kind of machinery so that we can serve our local meetings, and through them our local communities, more effectively. If we don't do this, we are doomed. Some will object, saying that this means more machinery, additional wheels within wheels. I say that while many of our meetings have died from under-organization, few, if any, have perished because of over-organization. Many of our meetings have plenty of will to do, but they don't know how to express this will in worthwhile action. We, as a Five Years Meeting group, need to unite on this important question of service to our local meetings, for the strength of our central organization can never exceed the strength of our local meetings. The propagation of our Quaker ideals and techniques rests with our local meetings."

TRAINED LEADERSHIP ESSENTIAL

"Service is a great word," agreed Charles M. Woodman, pastor of West Richmond, "but if people are to serve they first must be taught." To illustrate his statement he told of three occasions in Quaker history when our lack of spiritual leadership proved detrimental to the advance of the Society. At one time it seemed that Friends were to be one of the largest religious denominations in America, but because the Society had too few trained leaders it was unable to compete successfully with other religious groups which had developed effective leaders. Today, many of our leaders are

fearful of a social gospel, and their timidity is indicative of their poor training, for the social message is still ours and is, now, just as important as it was in the days of Elizabeth Fry, John Woolman, or John Bright.

FOR DIVERSITY AND INDEPENDENCE

"I have heard it said of conferences," stated Bruce Hadley of Baltimore, "that they are successful if they show what not to do, even if they fail to show exactly what should be done. Thus, in spite of the diversity of opinions here expressed, this meeting can be said to be a successful occasion. Personally, I am against further centralization in our Society. I think that it is time for us to put the local meetings in the spotlight. Their sense of responsibility must be preserved, but we must not try to induce dynamic by hastily setting up machinery or by a hurried re-organization of our program. What we need is love and charity. When it comes to the matter of training, my ideal is one of diversity. I do not favor an ecclesiastically controlled school, for independence and

the principle of voluntariness must be kept. It even seems to me that for our group two or three institutions, with varying emphases, are to be preferred to a single training school. There is value, too, I feel, in Yearly Meeting training courses and conferences." After a word of appreciation of the program of the 1935 Five Years Meeting sessions, he concluded with an expression of faith in the direction now being taken by the Five Years Meeting.

A SERIOUS AND INSISTENT PROBLEM

The problem of the over-churched community was presented by Richard R. Newby of Iowa who, drawing from his own experiences, told of Friends meetings in rural and semi-rural communities which are, perforce, cooperating in interdenominational programs of religious service. "What shall be our attitude towards such situations?" he asked. "Shall we counsel our meetings to participate in such programs and thereby risk the loss of their distinctiveness; or shall we advise them to stand aloof and perhaps lose out entirely in their respective com-

munities?" These, he said, are serious problems, to which we cannot long delay a decision, for the movement towards a united Christianity is a growing and an insistent one.

Brief remarks were made also by Howard W. Cope of Muncie, Indiana, who stressed the necessity of our learning to live together in Christian love, and by Vernon L. Brown of Washington, D. C., who spoke on the part intervisitation might play in strengthening the local meetings and, through them, the Five Years Meeting as a whole.

No sketchy report can adequately suggest the fine spirit and the high level of consideration that marked the conference. It was freely conceded that it was on the high plane which characterized the sessions of the Five Years Meeting in 1935, to which reference was made in the discussion. Indeed it seemed that this was but another of those memorable sessions in miniature. So eager with timely concerns were the participants that it was with some difficulty that the chairman was able to adjourn the meeting after two hours and a half of earnest discussion.

Initiating the Program

Report of the Annual Mission Board Meeting

TITLES of articles are supposed to be significant. Two years ago the report of the annual meeting of the American Friends Board of Missions was entitled, "Mission Board Faces the Future." Last year we did more than look into the future; we began "Developing a Program." This year at the annual sessions, the Mission Board took the next forward step in the chain of the development by "Initiating the Program."

After holding a midnight session last year in order to finish the business before the Board, it was realized that four days were necessary to complete satisfactorily the work annually coming before it. So this year the four days of April 14 to 17 were devoted to the approval and initiation of the Five Year Programs of Development which have been worked out between the Board and the different fields during the past year. These programs are not inflexible, but are goals towards which we should unitedly direct our efforts during the next five or six years in order to lead people to live in accordance with the message and life of Christ.

The following members were present representing their respective Yearly Meetings and organizations:

Baltimore: Vernon L. Brown, Thomas W. Y. Clark

Indiana: Charles E. Carey, Laura Fetters, Murray S. Kenworthy, Charles M. Woodman

Iowa: Carl D. Byrd

Nebraska: Walter H. Wilson

New York: George H. Wood

North Carolina: J. Waldo Woody

Western: Orval H. Cox, Mary C. Hadley, Mary E. Hiatt, Sylvester Jones
 Wilmington: Virginia Peelle, Faith A. Terrell.

Associated Executive Committee of Friends on Indian Affairs: Ruthanna M. Simms

Woman's Missionary Union; Lenora N. Hobbs

Members-at-Large: A. Ward Applegate, Louis B. Campbell, Howard W. Cope, Albert L. Copeland, W. Bruce Hadley, Elizabeth L. Hazard, Richard R. Newby.

Ex-officio: Merle L. Davis, Martha K. Tubesing.

AMONG THE "INNOCENT SITBYERS"

Regrets at the inability to attend were received from a number of members including: D. R. Marling, Grace H. White, Ella R. Firth, Bessie F. Collins, Ermin C. Perisho, Alice W. Jones, George G. Wolkins, Ora W. Carrell, William C. Taber, and Bertha S. Sumpter.

Many visitors were present, some of

whom participated in the discussion of topics or assisted with the program. Each of the other Friends Mission Boards was invited to send a representative to this meeting, hoping that such visits would be mutually beneficial. Regrets were received from California, Oregon, and Ohio Yearly Meeting Boards, from the American Friends Service Committee and from the chairman of the Associated Executive Committee of Friends on Indian Affairs, but Matilda Evans was very acceptably present to represent the Philadelphia Yearly Meeting Board.

In addition the Board was favored by the presence of a number of other interested Friends. Among those from outside Richmond were: Williard O. and Caroline Trueblood, C. M. Yocum, May Jones, Florence Brown, Everett and Ruth Kellum, missionaries on furlough from Africa, Lutie Woody, Murray and Savilla Johnson, Herbert Waller of England, J. Edward, Daisy and Sophia Ransome, and Fred McMillin, missionaries from Tennessee, Ramiro Diaz, Cuban student in Earlham College, Agnes L. Day, Robert E. and Ardelle F. Cope, Edgar H. Stranahan, Laurena H. Farquhar, Alvin E. Lake, and Jeanette Hadley.

W. O. TRUEBLOOD'S FINE SERVICE

Members of the Board felt especially favored and greatly uplifted spiritually

by the heart-searching and stirring messages of Willard O. Trueblood as he conducted the devotional periods each day on the general topic of Pentecost. Preparation for Pentecost, Evidence of Pentecost in Us, Pentecost at Work in the Common-Place, Pentecost at Work in the World, and Pentecost Perpetuated Through Prayer, were the subjects used and their splendid presentation with unified thought proved very helpful to all.

LOOKING FIVE YEARS AHEAD

C. M. Yocum, Secretary of the United Christian Missionary Society, of Indianapolis, gave a very interesting discussion on the probable missionary outlook for the next five years. He said he felt safe in saying we would be operating on an increased budget and told us of some things we should do to go forward: put properties in first-class condition, but be very conservative in owning property in a foreign country; restore salaries and personnel to normal numbers; build only necessary buildings with architecture in keeping with the region in which they are located; try to make the fields self-supporting; let our attitude be one of courtesy; our methods should be those of concentration and cooperation. We hope to publish the substance of Mr. Yocum's address in an early number of THE AMERICAN FRIEND.

Ramiro Diaz, a member of Cuba Yearly Meeting and a student in Earlham College, presented a fine analysis of the present economic, political, educational, and religious conditions in Cuba. His manner of presentation, his fine English, and general information so heartily met the approval of the Board that the Secretary was asked to write a letter of appreciation to his parents in Cuba.

Herbert Waller, a member of York Meeting, England, brought a gracious and stimulating message of greeting from English Friends.

PRESENCE OF KELLUMS HELPFUL

Everett J. and Ruth Kellum, missionaries on furlough from Africa, were present, giving, from time to time, of their own knowledge and experience on the field. Everett Kellum gave a full and much appreciated report on Missionary Education in Kenya as based on a study by J. W. C. Dougall. Ruth Kellum gave us a clear picture of the medical work. Everett showed to the Board and guests present a motion picture which he had recently taken in Africa which conveyed to us a fresh and more realistic conception of the work of our Mission. The Board expressed its great appreciation for their presence and helpful participation in its sessions.

The report of Merle L. Davis, Administrative Secretary, was highly commended for its clear, concise, unbiased substance. Great appreciation was expressed by the entire group for his most

effective service during the sessions of the Board and all through the year. All reports were very conveniently bound in one volume. The substance of his report will be published later.

As suggested at the beginning, the most important feature of the sessions of the Board meeting was the initiation of the developments along the lines suggested in the Five Year Program, beginning with the excellent work of the past.

TO PREPARE BETTER LITERATURE

For the churches in America this will mean more and better literature, in answer to the requests which are coming to the office for more up-to-date information of the work of Friends in these other countries and fields. For two months previous to the Board meeting the office and four commissions had been studying the literature already prepared by our Board and issued through special publications and through the regular channels of THE AMERICAN FRIEND, Bible School Quarterlies, and the *Missionary Advocate*. These commissions also had the advantage of the publications of four other Mission Boards, which furnished excellent suggestions. The nine page reports contain valuable suggestions which will guide the office and educational and publicity committee of the Board in preparing better and more attractive educational literature to guide in the development of a Christian World-minded Quaker Youth, which is interested in seeking solutions to the problems of the remotest parts of the world on a basis of love.

To make possible this new educational material, the Board approved the employment in the office of a person who is an expert stenographer and who has creative ability to help prepare and compile this additional material. This new person will not make an additional worker, but will take the place of the apprentices which we have been employing for the past few years.

In addition, the Board, in conjunction with the other Boards and Commissions of the Five Years Meeting, will hold in June a conference, participated in by our Friends Colleges, for the purpose of seeking new means of developing Christian World-minded young people.

For these programs on the various fields, increased contributions from our home constituency will be needed, but not beyond the increased ability of the church to give with the increasing improvement of economical conditions of the country, and not beyond the love and desire of the Society of Friends to share the spirit of love with others.

ACCEPTED FOR MISSION SERVICE

Of the various people who have indicated, during the year, a desire to carry the message and a life of love to others,

the following were accepted by the Board this year for service when the way opens for them: Jesse K. and Faye Wood Rash, of Penn College; Wayne and Mildred Joyce, of Iowa and South Dakota, graduates of Penn College; and Franklin and Lillian Chant of Indiana Yearly Meeting, pastors at Farmland. It is expected that Jesse and Faye Rash will leave during the early summer to take over the direction of the Glenleigh Home in Jamaica, which is soon to be united with the Purscell Home and managed as one home under the direction of Friends.

DEPUTATION TO AFRICA

While space here will not permit the inclusion of details of plans for the different fields, a few major items may be mentioned. To the end of developing a greater spirit of Christ in Africa, the Board is sending a deputation of two, including the Secretary, to leave as early as arrangements can be made, perhaps in June. The other representative will soon be chosen by the Executive Committee. Funds for this deputation are being provided by private subscriptions and bequests which have recently been released. It is also anticipated that through special arrangements, Floyd and Ruth Schmoie can extend their anticipated European visit to Palestine and Kenya Colony, East Africa, in order to take motion pictures which are full of human interest. Floyd Schmoie has had a great deal of experience in taking such pictures, as well as on the lecture platform. He would expect to visit our meetings in America with the pictures taken and explain the interesting conditions they reveal.

In Cuba, special emphasis is to be placed on the Summer Young People's Conference and the Pastors' Institute to which an interested Friend is to be sent, as well as aid given to make possible the attendance of all the pastors. We shall foster the development of more adequate literature in Spanish.

NATIVE LEADERSHIP ESSENTIAL

In the development of the Five Year Program, in Jamaica the Port Antonio Church has been completed and only a small debt remains unpaid. The Cascade Church has been completed and the debt is slowly lifting. The Church at Albany is being built only as funds come in, so that no debt will be incurred. The Board has under consideration the appointment of an assistant superintendent of Lyndale Home for Girls, to be an understudy of Sada F. Stanley, looking forward to the time when someone will take her place. The Mission joins with the Board in the feeling that native leadership is imperative and that the Training Department of the Mission must have a strong ministry along this line. Dr. B. F. and Bertha Andrews are now there assisting and reviewing the entire situa-

tion, called there principally by the condition at the Happy Grove School which was caused by the long illness of the Headmaster, Montclair E. Hoffman. The Board feels that the work of these tactful, business-like ambassadors will materially aid in the solution of many problems, and a strong desire was voiced that they remain on the field until a Headmaster is found.

NEEDS TO BE MET IN PALESTINE

In Palestine the need is felt for the reopening of the village schools, for repair and building projects, extending Home Economics and Music Departments, and searching for a man missionary teacher for the Boys' School. In speaking of this, Khalil Totah says, "Where there is such a need, there must be some way for the need to be filled, and some one to answer the call." Upon considering the Palestine people, the Board recommended that in addition due consideration should be given to the growth of the church and its Friendly influence among the people there.

In the discussion of our work in Ten-

nessee, Edward Ransome and Fred McMillin spoke on the problem of moving Rogers Chapel, and the development of a dairy farm when funds can be secured, leaving to the Executive Committee the details of these two projects. Three possible means of financing this dairy farm were suggested: private ownership by some concerned Friend; a special project of some Yearly Meeting in cooperation with the Board; or the purchase through funds from the Board.

WIDE OPEN FIELD AMONG INDIANS

Realizing the need of a closer relationship between the American Friends Board of Missions and the Associated Executive Committee of Friends on Indian Affairs, the Secretary of the latter asked for an Advisory Committee from the Missions Board. Merle L. Davis and Faith A. Terrell were appointed to that service. Ruthanna M. Simms requested that two members of the Board be appointed to attend the annual meeting of the Associated Executive Committee to be held in Washington, D. C., April 30 and May 1, having been

informed that there would be no expense involved to the Board. Merle L. Davis and Virginia Peelle were named and approved. The need of development of Indian leadership and of economic resources of Indians, presents a wide open field for intensive efforts.

The Board voted an appropriation for a Mission display at the Friends World Conference to be held in September.

In response to a request for closer cooperation in caring for the war orphans and refugee children in Spain, Murray S. Kenworthy was asked to serve on the "Committee on Spain" of the American Friends Service Committee. It was pointed out that one of the most heartening things that emerges from the dire Spanish tragedy, is the large number of young people, Friends and others, who are asking the privilege of serving in the relief unit without salary compensation.

The considerations of the Board meeting extended to a wide area of problems as well as countries and the results will be far-reaching in the development of the Gospel of Love. VIRGINIA PEELE.

Business Conducted in the Spirit

Annual Session of Executive Committee

HOW the business of the Church may be transacted under the manifest covering of the Spirit was demonstrated in the annual sessions of the Executive Committee of the Five Years Meeting held April 19 and 20. While important matters of mechanics and figures claimed careful attention, members were conscious of the spiritual realities and fellowship behind them, without which they are meaningless. In the opening session on Monday morning, the devotional period was marked by a warmth of worship, in which several led vocally, which characterized the two-day deliberations.

Active members present were: Rufus M. Jones, George H. Wood, Howard W. Cope, Tom A. Sykes, Raymond E. Mendenhall, David W. Day, Alvin T. Coate, Raymond Binford, John I. Lane, Lindley D. Clark, Richard R. Newby, D. W. Binford, Walter H. Wilson, Harley M. Moore, Laurena H. Farquhar, Isaac T. Johnson, Nellie H. Markle, James C. Matchett, Edgar H. Stranahan, Chairman, and the Secretary.

Harley M. Moore, Superintendent of California Yearly Meeting, was warmly welcomed as a new member, having been chosen to succeed Frank W. Dell, who had removed from the Yearly Meeting. He entered heartily into the business and

contributed helpfully to its performance.

Regrets for inability to be present were given from Ella R. Firth, Canada, and Lindley M. Binford, New England, who were greatly missed. In this group was first included Isaac T. Johnson, of Urbana, Ohio, former Chairman of the Committee, but later in the day he and his wife, Alida Johnson, surprised and delighted members by appearing at the meeting.

Others in attendance from a distance at one or more of the sessions were: Elizabeth L. Hazard and W. Bruce Hadley, Field Secretaries respectively of New York and Baltimore Yearly Meetings, Jeanette Hadley, of New York Yearly Meeting, and Maude Wildman Evans of Philadelphia Yearly Meeting.

Foremost on the agenda of the sessions was the question of forming a new Board on Christian Education. Affirmative action was taken and is fully reported in a separate story.

Since the time of Errol T. Elliott's resignation last Fall as Director of our United Promotion work, the Central Committee has given thought to a possible successor and to the nature and scope of the work he should do. It reported to the Executive Committee that in view of the fact that certain adjustments were pending in connection with some

reorganization of our work—adjustments that will probably have some bearing on the question—it was deemed inadvisable to make a permanent appointment at this time. A further factor in making this recommendation was given as the very fine work Willard O. Trueblood is doing for us in the field, and which it is hoped will be continued during the year. The whole matter was left with the Central Committee for continued consideration.

Inasmuch as the Central Committee carries the burden of the work of the Executive Committee during the year, it asked to have its membership increased from five to seven members. Nellie H. Markle of Richmond, and James C. Matchett of Chicago, were added to the Committee, the other members being Laurena H. Farquhar, Alvin T. Coate, Howard W. Cope, Dr. B. F. Andrews, and Edgar H. Stranahan, Chairman, with the Secretary.

IMPORTANT APPOINTMENT MADE

Not long ago the Publication Board informed the Board on Religious Education that the time had come when it felt able to command the service of a Friend to make the editing of our Bible School publications his or her major responsibility, and suggested that it nominate

an editor on this basis. In making this suggestion the Publication Board gave expression of warm appreciation of the faithful service rendered as editor for many years by William J. Sayers—a service performed on the margin of a busy man's time.

In accordance with the recommendation, the Board on Religious Education carefully canvassed the situation and brought to the Executive Committee the nomination of Jeanette Hadley, which was heartily approved. The daughter of John and Mattie Hadley, well known ministers of Iowa Yearly Meeting, and the sister of Paul and Bruce Hadley, also ministers, she comes from a family wholly committed to public Christian service. Furthermore, her training and experience match her family background. Following her graduation from Penn College, she had two years of graduate work in Religious Education at Auburn Seminary. For the past few years she has served as Director of the Dutchess County Association for Christian Education, with headquarters at Pleasant Valley, New York, from which position she has resigned to accept the call to responsible service in her own denomination.

FOR CHRISTIAN WORLD-MINDEDNESS

From the Mission Board came an earnest concern for an effort to foster a Christian world-mindedness on the part of our young people. The concern focused in the proposal that a conference be called, in which the presidents of our colleges, the heads of our biblical departments, and two or three representative students from each institution would participate. At this time, two or three days might be spent together as a means of advancing the important purpose. The Executive Committee warmly endorsed the proposal, and encouraged the other Boards of the Five Years Meeting and the Commission on Friendly Training to cooperate in the conference. Arrangements have been made whereby the conference will probably be held at Earlham College, June 16 and 17.

TO GO OR NOT TO GO TO EDINBURGH

It will be recalled by some that the Five Years Meeting in session in 1935 appointed Elbert Russell and Alvin T. Coate as its representatives to the World Conference on Faith and Order, to be held at Edinburgh, Scotland, this Summer. Since that time, our body has been asked to appoint a Friend to represent it at the Universal Christian Council on Life and Work, to be held at Oxford, England, also this Summer. Appointment was referred to the Central Committee, which reported that credentials had been given to Elbert Russell, who had signified his readiness to attend.

A lively discussion was precipitated in the Executive Committee regarding the propriety of Friends being represented at the conference at Edinburgh. On the one hand, it was stated that the World Conference on Faith and Order tends towards Christian unity on the basis of ecclesiasticism and ritual, with which Friends have little unity. On the other hand, it was maintained that Friends should keep a working connection with the Conference as a means of expressing their historic position. On the whole, the Committee united in encouraging the Friends appointed to attend, assuring them of its sympathetic support.

A committee composed of Rufus M. Jones, Alvin T. Coate, Tom A. Sykes and Walter C. Woodward, was appointed to prepare a message on Peace to be presented to the Universal Christian Council on Life and Work by our representative, Elbert Russell.

VITAL QUESTION TO BE STUDIED

One important matter came to the Executive Committee by minute from a meeting of the Central Committee held in November. At that time Errol T. Elliott expressed a deep concern over the need of some kind of central school for the better preparation of our pastors and workers in the spirit and ideals of Friends. Raymond Binford, Chairman of the Board on Education, and David M. Edwards, President of the new Biblical School at Friends University, established for the purpose of serving this need, were asked to contribute to the Executive Committee any information and light they might have bearing on the subject. Following some statements presented by them, members of the Executive Committee discussed the question eagerly and expressed a deep and affirmative interest in the concern. As a result, the appointment of a commission of five Friends was authorized to study the whole situation, reporting progress at the next annual meeting. The appointment of this commission was left to the Central Committee.

In the consideration of the annual reports of the Treasurer and Auditor, an upward trend in receipts was gratefully noted. The United Budget receipts were approximately two thousand dollars above those of the preceding year, while the assessment funds had been paid in by the Yearly Meetings better than for many years.

UNITED BUDGET FOR 1937-1938

These reports, together with the United Budget askings by the Boards, were referred early in the sessions to a small committee composed of George H. Wood, Nellie H. Markle, James C. Matchett and John I. Lane, for review and recommendation. The work of this

committee greatly facilitated the despatch of business by the Executive Committee as a whole. On its recommendation, United Budget estimates for the current year were adopted as follows:

	Askings	Percent
Mission Board	\$48803.40	75.08
Peace Association	1000.00	1.54
Board on Christian Education	3500.00	5.38
Prohibition and Public Morals	500.00	.77
Board on Education...	250.00	.38
Fund for Ministers and Missionaries	3000.00*	4.62
Cooperative Fund	4281.00*	6.59
Emergency Fund	3665.60*	5.64
	\$65000.00	100.00

The items starred are to be preferred charges as follows: Fund for Ministers and Missionaries up to \$3000 if needed by the sub-committee in charge; Co-operative Fund (for field worker, deputation and travel, printing and general promotion work) \$200 per month, which may be increased if deemed necessary by the Central Committee; Emergency Fund to the amount of \$1000, to be applied to reducing the \$3000 mortgage on the Central Office Building.

The goal of \$65,000 represents an increase of five thousand dollars over last year's budget. This is in keeping with the policy adopted at the last annual meeting, whereby this past year's efforts were to be centered on building up the support of the local meeting work, improving meeting property, and so forth, while the year 1937-38 was to mark an effort for increased benevolent giving. The sub-committee based its increase on the better economic conditions throughout the country, which should be reflected in increased giving to the work of the Church. It admonished, however, that this increase depends somewhat on the promotional activity put forth by the Boards, and upon the leadership of our Yearly Meetings, down through our local meetings.

EARLHAM INSTITUTE OF FOREIGN AFFAIRS

The annual Earlham Institute of Foreign Affairs will be held at the College on May 13, 14, and 15. As in former years, outstanding authorities in their respective fields will speak at the various sessions. The Institute is sponsored by the Carnegie Endowment for International Peace. The program this year will be built around the study of the relations of the United States with Latin America, and the problems of American neutrality in the impending European crisis. The public is cordially invited to attend.

A BOARD ON CHRISTIAN EDUCATION SET UP

Forward Step Taken to Simplify and Strengthen Educational Work of the Church

Apart from fixing annual estimates of the United Budget for the current year, the major piece of business before the Executive Committee was the establishing of the new Board on Christian Education, which replaces the Board on Religious Education and the Board of Young Friends Activities. These two Boards themselves initiated and urged the change. At the 1935 sessions of the Five Years Meeting they presented jointly the following statement:

"The Young Friends Board and the Board on Religious Education unite in calling the attention of the Five Years Meeting to the need for a more adequate program of education in Christian and Friendly ideas, ideals and attitudes. We hold that children, youth and adults need to be instructed and led creatively into a larger knowledge of the total significance of Christianity and the total program of our Society. This, we feel, is immediately imperative. Our two Boards, we feel, are primarily involved in this enlarged educational movement. We therefore unite in requesting that the Executive Committee of the Five Years Meeting be instructed to give most earnest thought to this subject. We also request that the Executive Committee be urged carefully to consider ways and means, both financial and organizational, looking toward the early launching of a more complete program."

This communication, together with the issues it presented, was referred to the Executive Committee for consideration and action. The proposal has been before the Committee during the year, the Central Committee discussing it thoroughly in two or three sessions, and communicating its thought to the larger Committee through correspondence. Having been approved in principle, the Executive Committee in session referred to a small committee the task of outlining the function and policy of the new Board, and to nominate its personnel. The committee, composed of S. Emily Parker, Rufus M. Jones, Walter H. Wilson, Howard W. Cope and Edgar H. Stranahan, made the following report which was adopted:

The Committee appointed to consider Functions, Policy and Personnel of the new Board offers the following recommendations:

First, that the communication from the Board of Young Friends Activities (which had been presented to the Executive Committee) be suggested to the new Board for serious consideration as they formulate their plans and programs. Careful consideration of this communica-

tion may help somewhat in understanding what the larger spiritual responsibilities of such a Board are.

The following specific recommendations have been made as suggestive of the type of organization and the function of such an organization:

1. The Board should be divided into four major committees, departments or commissions with a capable Director for each: Children's work; Young Friends and Student Work; Adult Education; and Christian Nurture in the Home.

2. The Board shall be responsible for coordinating the educational work of this Board, and assisting in the educational emphases of other Boards, as desired. Two suggestions are made in this connection: (a) The Board on Christian Education may serve as a *channel* for educational emphases of the various Boards, with the responsibility for initiative resting with each Board concerned. (b) This coordination of work will be made possible by having a consulting member named by each Board at its option to serve as a cooperative member of the Board of Christian Education.

Further specific responsibilities may be more briefly listed:

1. Oversight of Bible School Publications.

2. Cooperation with Yearly Meetings through appropriate Yearly Meeting Committees.

3. Cooperation with the United Christian Youth Movement, the International Council of Religious Education, the International Society of Christian Endeavor and other religious and interdenominational agencies.

4. The Board shall be very careful to emphasize the Christian educational features of local meetings and to cultivate the sense of initiative in the local meetings.

5. A program of "Education for Christian Service."

PERSONNEL OF NEW BOARD

This Board shall consist of two representatives from each Yearly Meeting and five members at large. The Executive Committee shall consist of nine members selected by the new Board; of these nine, four must be the Directors of the four commissions under the new Board.

Following is the list of members nominated to represent Yearly Meetings and as the five members at large:

CANADA:

Alexander H. Hay, West Hill, Ontario
E. LeRoy Cody, Toronto, Ontario

NEW ENGLAND:

Lyra T. Wolkins, Newton Highlands, Mass.
Helen N. Cates, East Vassalboro, Maine

NEW YORK:

Katharine E. Cook, Brooklyn, New York
Elizabeth L. Hazard, Union Springs, New York

BALTIMORE:

Jesse A. Stanfield, Ivor, Virginia
Albert Simon, Towson, Maryland

NORTH CAROLINA:

Mary Reynolds, Dudley, North Carolina
Alice Paige White, High Point, N. C.

WILMINGTON:

Wendell G. Farr, Wilmington, Ohio
Howard S. Hackney, Wilmington, Ohio

KANSAS:

Edgar H. Stranahan, Wichita, Kansas
Marie Ferguson, Wichita, Kansas

NEBRASKA:

Ora W. Carrell, Central City, Nebraska
Cecil E. Hinshaw, Denver, Colorado

INDIANA:

Nellie H. Markle, Richmond, Indiana
S. Emily Parker, Richmond, Indiana

WESTERN:

R. Furnas Trueblood, Plainfield, Indiana
Milton H. Hadley, Chicago, Illinois

IOWA:

Percy M. Thomas, Des Moines, Iowa
Charles F. Thomas, Union, Iowa

CALIFORNIA:

Paul P. Younger, Alhambra, California
Albert Ellis, Pasadena, California

MEMBERS AT LARGE:

Errol T. Elliott, Indianapolis, Indiana
Helen T. Binford, Guilford College, North Carolina
Ethel H. Wall, Wilmington, Ohio
Cecil E. Haworth, Carthage, Indiana
James R. Furbay, Marion, Indiana

In connection with this new set-up, two or three points should be made clear. A major concern in the consideration of the Committee was that nothing should be done to submerge the young Friends and their work. They themselves have strongly advocated the change, maintaining that they prefer to be considered an integral part of the Five Years Meeting and its work and not set off in a separate organization. Accordingly, in making up the personnel of the Board on Christian Education, one of the two appointees from each Yearly Meeting is a young Friend. Moreover, the young Friends on the new Board will constitute a group through which the Yearly Meeting young people's groups may clear, and to which they may look for such guidance and counsel as may be desired.

It is expected that within a few weeks a meeting of the Board will be held for organization and formation of plans.

RELIGIOUS EDUCATION BOARD MEETS

The annual meeting of the Board on Religious Education occurred on Saturday, April 17, and was attended by four members of the Executive Committee of the Board—R. Furnas Trueblood, William J. Sayers, Edgar H. Stranahan, Chairman, and Ethel H. Wall, Secretary—and by two other Board members, Wendell G. Farr and Jeanette Hadley.

The periods of devotion at the beginning of the morning and afternoon sessions were characterized by a conscious sense of God's presence. Attenders were brought into a deep sense of their responsibility as they realized that this meeting marked the end of the work of this Board, as such. However, all present looked ahead hopefully to the opportunity for an even greater and more extensive service which would be possible through the new Board on Christian Education, about to be formed.

In his annual report the Chairman called attention to three major concerns of the past year: first, the completion of many details in adjustments necessary in arranging for the transfer of work from this Board to the new one on Christian Education; second, as requested by the Publication Board, the carrying on of negotiations for nominating a full-time Editor for Bible School literature, which came to a satisfactory conclusion in the naming of Jeanette Hadley of Pleasant Valley, New York; and third, participation in the two Coaching Conferences suggested by the Board last year. These two-day Conferences, held in Indiana and Wilmington Yearly Meetings, were of a high order and most valuable to all who attended. Two pamphlets on Education for Christian Service, formerly known as Leadership Training, were issued and circulated among the Yearly Meetings. A mimeographed list of suggestions for Religious Education Work during 1937-38 was compiled and sent to Yearly Meeting committees and many individuals. It was reported that eight delegates were secured for the National Laymen's Conference held in Chicago in February. Assistance was given to the Mission Board in the choice and evaluation of certain missionary education literature.

Reports of the annual sessions of the International Council of Religious Education, held in Chicago in February and attended by 1200 persons, were made by William J. Sayers, who told of the meetings of the Educational Commission, and by Edgar H. Stranahan, who spoke on the meeting of the Executive Committee of the Council. Under the efficient, spiritual leadership of Roy C. Ross, the new General Secretary, the Council is taking on new life and vitality, and Friends have been receiving much help from it. Mem-

bers of the Board on Religious Education united in urging Friends to establish and maintain close contacts with the Council in the various States.

An important matter of business was the formulation of recommendations having to do with partially completed work and a program for the future, to be presented to the new Board on Christian Education.

Disposition of the small cash balance on hand was made through the following grants for work to be done during 1937: International Council, \$75; World Sunday School Association, \$25; and the John Milton Foundation to furnish Sunday School lessons for the Blind, \$10.

Rejoicing in the fellowship which has been their happy lot throughout the years of their common service, members of the Board on Religious Education adjourned with an expression of thanks to our Heavenly Father for his abundant blessings and with a prayer for his constant guidance of the new Board on Christian Education.

EDGAR H. STRANAHAN, *Chairman.*
ETHEL H. WALL, *Secretary.*

ACTIVE PROGRAM PLANNED BY PEACE BOARD

A meeting of available members of the Peace Board of the Five Years Meeting, with Tom A. Sykes, Chairman, presiding, with a few other interested Friends present, was held in Richmond on April 17.

The chief project of the Board during the year has been the publication of the *Messenger of Peace*. It is issued both as a section of THE AMERICAN FRIEND and as a separate periodical, with a combined circulation of approximately five thousand copies. Increasing appreciation of the paper was reported, and words of commendation were expressed for its excellence. Walter C. Woodward was continued as Editor, his service in this capacity being a voluntary one.

Some new and definite projects were adopted for the present year. Chief among these was that of active support of the Spanish Child Feeding program, in an effort to get the project before all our local meetings. This is recognized not merely as a worthy humanitarian enterprise but as a method and technique for advancing the cause of Peace.

To have this work in charge, a special committee was appointed, composed of H. Randolph Pyle, Chairman, William E. Berry, Secretary, W. Perry Kissick, Walter C. Woodward, and S. Emily Parker. An appropriation of fifty dollars was made for the aid of the subcommittee in making its appeal to local meetings.

The Board expressed deep interest in the Volunteer Work Camp program as directed by Elmore Jackson, and pledged its cooperation with this project as offering alternative service opportunities for our young people during the summer months.

Sympathetic cooperation was pledged to the work of the Emergency Peace Campaign and the Peace Section of the Service Committee, and to the National Council for the Prevention of War.

The matter of regional conferences of Peace leaders was discussed, and the chairman was encouraged to arrange for such conferences as way might open for them.

It was a matter of deep concern that some of our local and quarterly meetings are not organized for carrying on a constructive Peace program. It is the ambition of the Peace Board to see that active Peace committees are set up in all our subordinate meetings.

Inasmuch as the amount allowed the Board in the United Budget is required for the publication of the *Messenger of Peace*, the Board plans to seek outside gifts to the amount of \$1000 for the purpose of doing a more adequate work throughout the Five Years Meeting in the way of holding Peace conferences, organizing our local meetings, promoting the use of literature, and undertaking such visitation as is necessary for bringing these things to pass.

SUMMER SCHOOLS FOR MISSION STUDY

The Colorado Council of Federated Church Women, of which Ava Cope Maris of the Denver Meeting is Vice-President and Publicity Chairman, announces the twenty-eighth session of the Boulder School of Missions, to be held from June 20 to 26 on the Chautauqua Grounds at Boulder, Colorado. The program includes discussions on the Moslem World, Rural America, Bible, Peace and other subjects of vital interest to women today. Among outstanding national leaders who will be present are Katherine B. Silverthorn of the Missionary Education Movement, the Foreign Missions Conference, and the Home Missions Council, and Grace Sloan Overton of the Preaching Mission, the Christian Youth Movement, and the National Council of Federated Church Women.

The annual Summer School of Missions will occur at Winona Lake, Indiana, June 21 to 27. This school, also, will consider the question of the Moslem World and of Rural America. A striking feature of the sessions will be the holding of a demonstration class in Junior missionary methods. Dr. McLaughlin of the Chicago Bible Society will be the Sunday speaker.

I Went to Church Last Sunday!

By Levinus K. Painter

I WENT to church last Sunday and "heard the parson pray and preach." But my thoughts lingered on the prayer. Or to be more exact, my thoughts wandered from the prayer. It was a prayer voiced in the spirit of genuine devotion. It was a worthy prayer, as pastoral prayers go. The Deity was invoked in humble and dignified phraseology. The minister expressed the note of gratitude for common blessings: "We thank thee, Lord, for pure air." My mind became dynamic. My body still filled a proper place in the well upholstered pew; my eyes wandered from the stained glass windows, to the sleek, well fed choir in conventional robes; they rested on the hideous rows of pipes in the background—who could have conceived the remote idea that rows of gilded pipes could suggest the presence of Deity? (Only by remote imagination could they suggest Gabriel's horn.)

Yes, the minister was giving thanks for pure air. But not twenty-four hours before, I was driving past a mining "patch" where the sulphuric drift from hundreds of bee-hive coke ovens cast its dark pall over the dingy shacks where lived hundreds of men and women and children. The only air they had to breathe was saturated with rancid fumes and poisonous gasses. Yet not ten miles away we could comfortably thank God for "pure air." But coke helps make steel and steel makes automobiles and airplanes, warships and watchsprings. Forgive me, Lord, for having let my mind wander from the church service.

In even cadence the prayer moved on: "We thank thee, Lord, for pure water." I was off on another mental expedition. Pure water? Yet in this same vicinity live some fifteen thousand people whose only available water supply is drawn unfiltered from the river, treated with chemicals so strong that they eat their way through the great cast-iron pipes of the water system; water that stings the delicate membranes of throat and mouth with its acid content, water that is alike repulsive in taste and odor. But perhaps thanking God for pure water should not include the water provided for mining camp folk. Anyway, I am in the house of the Lord and I should think holy thoughts.

And now in worthy pastoral fashion the prayer moves on: "We pray for the sick, O Lord,"—now we are getting somewhere—"of our parish." I wonder, can that include Mrs. Bulich? John Wesley said, "My parish is the world."

Levinus Painter is engaged in helping unemployed miners in Fayette County become established on the American Friends Service Committee tract of land near Republic, Pennsylvania. He is a graduate of Earlham College and Hartford Theological Seminary, is a Friends minister, and a Community Church pastor of many years experience.

We hope the prayer can reach out to Mrs. Bulich; her baby came the other day. Her husband found it convenient not to be at home. Neighbors came in and helped some. There was no doctor. Four days later the undertaker came. Mrs. Bulich didn't care much, she was too sick with pneumonia. Mrs. O'Brien came in; was there anything she could do? "I would give anything in the world for a pint of gin." Now Mrs. O'Brien had not paid her rent for months but she had a winter coat and Mrs. Dolensky would buy it. The deal was made and Mrs. O'Brien had taken the net sale price of one dollar and travelled four miles to the State liquor store and returned with the pint of gin. Mrs. Bulich is better. Wonderfully effective, these home remedies! Or perhaps it is only an answer to prayer, "We pray for the sick, O Lord." We sincerely hope "our parish" includes the mining "patch."

"We pray for 'our church'." My mind is hopelessly on the move. I wonder if "our church" includes the congregation a block away who are in process of being brought into one fellowship with this church by a movement, nationwide, uniting the two denominations. Nothing is said of the dozen or more other churches in the same community, but we can hope that the minister was thinking of the "church" universal. I severely reprove the restless spirit within me. I am only a visitor, I must actively share in the fellowship of worship.

But there is more food for thought. "We pray for our public officials." My mind turns entirely unregenerate. The Lord knows the public officials need to have a prayer raised in their behalf. Twelve of them are under indictment for murder, or for being accessory to the crime—District Attorney, Police officers, coroner, undertakers—all honorable men of the community. But a prisoner, a debauched hotelkeeper, was beaten to death in the country courthouse—jail annex—just a few blocks away. And now they are held for trial by the Attorney General of the State. It looks

as if they are going to need more than prayers. They are all honorable men—the daily paper has said so. I wonder—but it cannot be—if any of them are members of this church. At times it is well to worship in silence and be in communion with my Lord—and not be too much out of harmony with my fellow men! I trust I shall slip out quietly and return to the mining "patch." It is home to me and the people around me are real neighbors, sharing in their own want—even to a bottle of gin. I go out into the January rain. Nobody speaks to me; it does not matter, I am just a stranger. I went to church.

FRIENDLY LEADERSHIP IN LOS ANGELES

R. Ernest Lamb, pastor of Los Angeles, California, Meeting, is President of the city Federation of Protestant Churches. Under his direction the radio ministry of the Federation is being materially increased. The "Church Quarter Hour" each week day morning is addressed on the first and the fifteenth of each month by some Friends minister of the city or vicinity. On March 7, Ernest Lamb introduced a series of half hour messages on Sunday afternoons in which various religious groups participate. A series of Bible Dramas, electrically transcribed, has also been started on Sunday afternoons.

The Easter morning service was a time of great inspiration to Friends and others who nearly filled the auditorium. The hour of worship was extended to include exercises by the Sunday School pupils and special music by the choir, as well as the pastor's message. Parents of children in the Sunday School were especially invited. Five new members were received into fellowship.

Joy Ridderhof, our missionary on furlough from Honduras, was visited by members and friends of the Missionary Society on the evening of March 29 with a surprise birthday shower.

Growth of attendance in the Sunday School has made necessary the construction of two additional class rooms in the basement of the church. Dr. Wendell White was quite seriously injured in a fall while assisting with the work, but is recovering satisfactorily.

Frederick J. Libby of Washington, D. C. was the guest of Los Angeles Friends on April 11, when he addressed the morning meeting. He also shared in a public meeting on April 16.

When the Desert Blossoms Like the Rose

By Henry Edwin McGrew

It seems appropriate to the season to reproduce this graphic description of "Life in the Desert," which came to us some time ago. This particular desert is in the interior of Southern California, and the account was the sequel of a day's motor trip which the McGrews and some friends made to the flowery scene which is visited annually by multitudes.

TO COME suddenly around a bend in the highway and look out between the mountain walls to the flower-covered floor of the far stretching desert, is to experience a thrill never to be forgotten. The first very superficial glance may suggest a peaceful, highly colored lake of water when a great painting is quickly unveiled, but as one moves on steadily toward this most fascinating objective, as it grows and grows in the ever widening and ever more entrancing display, as one has a moment to reason and then to feel a strange sense of bewilderment, there comes one of those rare experiences of life,—a challenge—a gripping of something that you feel in the breast, in a moisture about the eyes which seem to be taking in more than they can endure.

There are the high moments of life when one becomes unconscious of other surroundings, for all else is now so trivial and unreal. It is like seeing Niagara for the first time, or a mighty, snow-capped mountain, or the ocean, or Grand Canyon, or Crater Lake, or Yosemite, or it is like a work of art—a master painting or faultless piece of sculptured marble, or a symphony, or a sermon about the "city which hath foundations whose builder and maker is God."

Quickly the descent is made and the automobile rolls along the "straight-away" and you become a part of the scene itself and it all becomes a part of you. It is a day of rapture.

At left and right one looks—trying to look both ways at once—toward mountains in circular position rising to clouds above them. One is looking now over vast fields of multiplied thousands of acres carpeted with myriads of most colorful flowers. Sometimes the blue and purple seem to predominate, sometimes the pink, sometimes the yellow with ever a soft touch of pure white. As if these colors were trying to rival one another they stretch away to the base of the mountains rising from this riot of color in rich springtime green, save where the poppy beds eclipse everything else in startling coloring. Scores of these flaming poppy fields may be noted clinging to the mountain sides or overlooking the canyons. Many of these spots of brilliant light are covering acres on the distant slopes. Thus away on either

side the glory of matchless coloring of blue and purple and gold, the blaze of the poppy beds, the green of the mountains reaching up to the crests of snow and the fringing cloud, and above all the blue of the overhanging desert sky, all a sensation of glory upon glory.

Our quest was still northward and then eastward, in all some forty-five miles from where we entered the desert. To reach this spot one passes through most magnificent farming country, because of great irrigation systems, and then a spot of charming desert, with more mountains, a closer-up view of their rugged sides, green-covered and poppy grown. What an alluring place for a carefully prepared lunch, with such grandeur all about and with a happy multitude of people who like ourselves were out for a holiday among the wild flowers!

There is something about this quiet happy group of people which makes a strange appeal to one's heart. They are just some strangers, some people from somewhere, for many localities and States are represented. Whoever they are, wherever they are from, whatever their ages—above everything else they are quiet, joyful, thoughtful, and out away from tasks and noise of busy streets and stress of business engagements and din of telephones, out where God is and His flowers. How sweet a day must be when one finds himself in rapture and in prayer without trying, and when he overhears himself telling God that he would like to live a long time in a world like God can make it.

Luncheon over, a few choice verses read aloud from Van Dyke's "God of the Open Air," then a stroll among the flowers—any direction one wants to go and just as far as he pleases. One has seen these fields in midsummer all so barren it would seem that nothing could ever grow in that burning soil, but now, there seems not a spot left for another flower to bloom.

As a little boy in Iowa and as a grown-up man in the same State, I loved the wild flowers of the prairie and the wild flowers of the woodland by the river. It has been mine to ride the western range horse over the trails of the prairies, the great pasture lands of the buffalo in their day and the herds of cattle which

followed, and I have sensed the sweet dainty wild flowers of the plains. I have walked among the poppy fields of France and in the scarred beauty of the great Argonne Forest, where flowers grow beside and over the graves of many an unknown soldier boy—and there I have thanked God for flowers.

It has been a distinct pleasure to saunter freely in some of England's fairest gardens, to appreciate in a limited way the vines and hedgerows, the roses and azalias, the stretching velvet lawns, the quiet grottoes and pools of water lilies and the woodlands, and I have loved the floral life of England, Scotland and Ireland. A summer vivid and sacred in memory we spent on the marvelous island of Jamaica in the West Indies—beautiful "Island of Springs"—and of tropical verdure and floral expression beyond any possible description. I love the beauties of that emerald gem of the island group.

It has been our great joy to be guests of our late Quaker florist, E. Gurney Hill, the most distinguished propagator of roses of his generation, to be escorted by him through his greenhouses and gardens, to behold some of the wonders of his labor as he associated with God in making roses. I have driven on happy, springtime days up the slopes of the Cascade Mountains in Oregon, amid the new growth fir timber, where the ferns grow tall and where in the June days the dogwood blooms and the Syringa and the Rhododendron. Oh, the wonderful luxuriant beauty of that favored land where in picturesque grandeur still "rolls the Oregon"!

Beyond and above all this, the years have multiplied since California became my adopted home. From its seashores to its mountain tops I journey often. I have studied with delight its marvelous products and the soil and water which make possible these products. I have been able to discern in a limited way the incomparable allurements of this semi-tropical garden spot so rich in possibilities and just now so entrancing everywhere.

I am not making comparisons nor am I contrasting one experience over against any other. I am not depreciating the past nor am I depreciating any experience of any other locality, but in the light of all that I have suggested I must say that the vision and the inspiration of the wild flowers of the desert brought into my life something absolutely new, something I could never have dreamed nor builded out of any experience of the past, something thoroughly unlike anything else.

It was after luncheon, was it not, and I was introducing a stroll in a field of a thousand acres of wild flowers. Often I have been "knee deep" in clover but this time it was "knee deep" in Lupines, then to stretch prone on the desert earth among them and on top of them and

under them until one felt literally buried in their beauty and mild, sweet fragrance.

How quiet it is lying here among the flowers! There is just the distant drone of a motor above the mountain tops in the sky; just the shout of an enraptured child, the happy note of a nearby meadow-lark and the constant whisper of the perfumed breezes.

Do you ask, "Are the flowers all lupines?" No, not all, but where lupines are not occupying all the space there are the Indian Paint Brush, the Owl Primrose, the Malocothrix, the Mentzalia, the Evening Primrose and the Desert Cup, the Heliotrope, Baby Blue Eyes, Wild Marigold, Coreopsis and Golden Girls, and many more that I did not learn.

Thus was spent a day positively unique, a day in which there was incomparable glory and beauty, but in which the genius and skill of man had taken no part whatsoever. Nature and nature's God had accomplished all of it. What simplicity and what perfection! What striking variation, yet what absolute harmony! What vastness and yet everywhere sweet delicacy! What combination of unpretentious flowerets with most dainty hues, of grass blades uniting in the soft touch of green, of tiny snowflakes joined to make a crystal crest for the mountains!

What an assembling of meager factors spread now with Master Hand upon a canvas of ten thousand times ten thousand acres of desert, reaching from mountain top to mountain top and hung from the blue sky above—a picture to inspire men, to astonish the gods, and before which the angels may delight to linger.

So does the Almighty One carry on, and He will still carry on for "the grass of the mountain slopes will wither, the wild flowers of the desert will fade and die but the Master Artist changes not and His eternal World shall endure forever and forever."

SIXTEEN ACTIVE PASTORS IN FRIENDS

Reports from Friends University state that during the present school year there have been sixteen active pastors enrolled as students together with twelve additional men who have indicated their call to enter the ministry. Of these twenty-eight students, nine are Friends, eight Methodist, three Baptist, two United Brethren, two Christian and one each, Nazarene, Mennonite, Church of the Latter Day Saints. Five of the active pastors are members of the Senior class. One of these, Marie Ferguson, pastor of the Bridgeport Friends Meeting, is the only woman in the group of twenty-eight.

THE CALL TO A UNITED SPIRITUAL ADVANCE

By JESSE M. BADER

Director National Preaching Mission

A timely question often heard during and following the National Preaching Mission was: what next? How were the spiritual forces released during that three months' Mission to be conserved and continued? To answer this question—what next?—was the task of the Inter-Council Staff Committee, representing the following national and interdenominational organizations: Federal Council of the Churches of Christ in America; International Council of Christian Education; Home Missions Council; Council of Women for Home Missions; National Council of Federated Church Women; Foreign Missions Conference; Missionary Education Movement.

At a two-day meeting held in New York City in December the Committee set for itself the task of formulating a program which would conserve and continue the values of the National Preaching Mission. After earnest consideration, the group decided that whatever was to be done should be done unitedly and as a result of their deliberation a remarkable program, the United Christian Advance, to be fostered, developed and promoted by the seven member organizations, came into being.

In its approach to a given city or area, the United Christian Advance will follow a course of action made up of three steps, to be considered not as three separate enterprises but as three phases within a total program, the first steps leading directly into the later ones.

1. The National Preaching Mission. This step is the spearhead to the Advance and will be used to enlist ministers, mobilize lay forces and secure widespread attention to the new program. Last Autumn the Preaching Mission was held in twenty-eight cities and areas; this year twenty-two new cities are to be visited and, as before, an extensive program of Two and One Day Regional and Eight Day Local Missions developed.

2. Schools in Christian Living. After the National Preaching Mission has been held and the more localized Missions concluded, the next step will be the holding of Schools in Christian Living. Kansas City will hold the first one, April 26-28, which will be a laboratory in which plans will be tried and tested before recommending them to other areas. Cities and areas to which the Preaching Mission has already come should plan for their Schools this Autumn, and a week during November is suggested. These Schools, in which study will be popular rather

than for credits, are intended for all members of all churches, for persons of all races and all denominations. Each city will, so far as possible, be responsible for securing its own staff of teachers and seeing that character building agencies within the community are included in the School program and plan. Six themes are proposed for study: Enrichment of the Personal Religious Life; the Church; the Christian Family; Facing Community Issues Calling for Christian Action; the Mission of Christianity at Home and Abroad; and Issues Confronting American Christians.

3. Building Together a Christian Community. The Schools in Christian Living lead directly into this third phase of the total program, which is the Christian Action part of the United Christian Advance, and which has to do with projects in which interested groups are to be enlisted in solving community problems. The nature of these projects will, of course, depend upon local conditions and needs.

It is important to keep in mind that the United Christian Advance is not another organization, that it will establish no new headquarters, and that it will employ no new paid executives. It is, rather, a united movement by which the National Boards, the denominations and the local Councils of Churches and communities may coordinate their existing programs and by promoting them unitedly make a greater spiritual impact upon the communities of America.

A two-day Conference-Retreat was held in Columbus, Ohio, April 9-10, to develop further the United Christian Advance program. Immediately following this meeting, literature setting forth objectives and plans will be available.

This call to a United Christian Advance is a timely one. If it is to succeed it must be a courageous movement, one which will "attempt great things for God." It must also be a cooperative movement, one in which will be included all the elements of the Christian enterprise of the modern world. Now is the time and here is the call for ministers, churches and all Christian agencies to join hands in a great United Christian Advance!

PUT PRINCIPLES TO WORK!

Good as they are, Friends' principles have not reached the masses. In Indiana, the Evangelistic, Pastoral and Church Extension Committee has not had the funds with which to establish meetings where they should be located. Will you not contribute to an endowment fund for this purpose? For further information, address Thomas M. Cox, Anderson, Indiana.

An Antipodean Voyage

By William C. Allen

AFTER four months of active religious and international peace work in South Africa, I found myself on a lovely summer—February—evening leaning on the rail of the S. S. *Ceramic* in the harbour of Capetown. The purple sky overhead reflected the deep glow of the nearby water. The sun had set in a translucent atmosphere of gold. The reflection of the lights on the ships in the middle of the picture danced in the shimmering tide. Beyond extended a portion of the red-roofed city. Beyond all lifted the huge wall of Table Mountain, 3655 feet high, like an impregnable fortress. Then we sailed for Australia.

A word about Capetown. It was founded in 1652 by Jan van Risdeck, one of the hardy Hollanders of that period. He developed a colony under extraordinary difficulties. Many years afterwards it was taken over by the English. It now boasts about 300,000 population, is a notable port of call, and one of the most picturesque cities of the world. The huge, table-shaped mountain dominates the scene. The business centre—with a few skyscrapers—displays the names of financial institutions from all over the world. The Botanic Gardens are rich in semi-tropical foliage and flowers. There are miles of charming homes surrounded by lovely gardens enclosed behind decorative concrete walls and ornamented railings. The suburbs extend behind the encircling mountains, or out on the rocky coast. The University, founded by Cecil Rhodes, is on the edge of the city, amidst lovely rock gardens and bloom, with a background of massive trees and towering precipices. The motor drive to the Cape of Good Hope, thirty-five miles distant, is one of the most stimulating in the world, close to the thundering surf on one side, and right under twelve high, rocky peaks, called "The Twelve Apostles."

After three days we called at Durban for coal. The air was blistering hot—the ship was tightly battened down to keep out the grimy coal dust. We fled to a hotel to escape the stifling heat and noise. Durban is a delightful city of 255,000 population. Its moist, fervid, summer days induce a wonderful growth of semi-tropical fruits and flowers. The Coleas displays the splendour of its brilliant leaves most in Durban. The pretty homes are embowered among palms and flowering trees. From the residential heights you at a glance look over the business centre, the harbour, bay and shipping, the brown hills beyond, the glistening sea. After two nights in port, the ship was reopened to the sweet air of heaven, and we passed out of the pro-

tecting breakwaters into the restless sea.

We found the *Ceramic* to be the most comfortable ship we have travelled on between South Africa and Australia. Yielding a trifle to the temptation to exaggerate, it may be said of her that she is as steady as a mountain. There was not one square inch of gilt decoration on her. But while the smoking room was practically deserted, the lounge, with its broad windows and easy chairs, was the constant rendezvous of many devotees of nicotine. It was always better to get into the glowing sunlight by day, or revel in the silvery moonlight by night.

On shipboard we find that the British gastronomic taste has radically changed of recent years, even where Americans are seldom seen. On this ship we observed, as often before, how of latter times American foods have penetrated even into the southern parts of the British Empire. To illustrate: The morning of this writing, the ship's breakfast menu included Rolled Oats, Petti-johns, Post's Bran, Shredded Wheat, Granose—called Weet Bix, Grapenuts, Triscuit, Post Toasties. There were also on the menu grapefruit, oranges and tomato juice, and—most astonishing of all—griddle cakes and maple syrup. All these are from, or have originated in, the United States. The joys of a diversified diet have been discovered by our British friends. All around the Empire the tea is good; but I dare not speak of English coffee. Good, old-fashioned oatmeal porridge, not many years ago the one cereal on British breakfast tables, has met its Waterloo.

Of course, that English comforting fluid, tea, is ever with us. You can drink it seven times a day, if you will. Afternoon tea was served on the ship at four o'clock, on handsome little individual trays, furnished with beautifully embellished tea-things. It was a vision of contentment and quietude to see rows of husky men and happy women sitting on their deck chairs, holding the pretty trays on their laps, and solemnly munching cake and sipping their favoured beverage.

Our passengers were mostly Australians and South Africans—sturdy people of good old English stock. Games abounded. Not a few of the girls wore trousers. It takes a very, very attractive girl to look well in trousers. Of the 153 passengers on this voyage, there were two Americans—ourselves.

When, on sea or land, some citizen of the British Empire shows a disposition to converse with you, you are quite sure he has either visited the United States, or for years has read *The Geographic*

Magazine, *The Ladies' Home Journal*, or *The Saturday Evening Post*. These publications are really of international value. Most of the citizens of British-speaking countries will first eye you carefully, and will not talk with you until, by some trifling incident, they discover you are just a human being like themselves. It is glaringly obvious that, with naturally warm hearts, they frequently cannot overcome prejudices regarding the United States. There is some reason for this. They are much fed on very queer "news" regarding America, much of which reaches them via London. Any American eccentricities or evils—they have quite as much, in proportion to population, as we have—are carefully reported; the good or grand things we do are generally not told. For example: On the day of this writing the wireless has stated that, on American Government authority, one quarter of the farmers in the United States live under more intolerable conditions than do the peasantry of Europe. After seeing many countries, I know this statement to be inaccurate; but our British brethren accept such nonsense, to the discredit of America. Part of my work in numerous countries has been to present facts to their church and other leaders, in order that prejudices and misunderstandings may, if possible, be corrected, and so a mutual friendship and regard be enlarged.

Just after I had despaired of seeing an albatross on this, my third voyage across the Southern Ocean, a flock of these magnificent birds followed the ship for one day. The albatross furnishes an ideal of perfect aerial freedom as, without one fluttering feather, it sweeps and soars over the boisterous waves. Some years ago, when making one of our trips around the Cape of Good Hope, I heard a heavy thud on deck and ran out to ascertain its cause. An albatross, by some mischance, had fallen on the deck and was helpless. I measured him; he was a small bird, only seven feet from tip to tip of his wings. He was finally lifted overboard, where we may trust his bruises were healed in the salty waves.

The course of the liners from South Africa to Australia curves southward into the Antarctic Ocean, this being a shorter route than can be obtained by following the latitude directly. For a few days it was very cold, and heavy clothing was necessary. As our course changed later toward the north, the warm winds were welcome. For a few hours we called at Fremantle, on the western coast of Australia. Six days later we debarked at the park-encircled city of Adelaide, South Australia, having travelled 6,373 miles in twenty-two days.

Adelaide, Australia.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

AN IMPRESSIVE DEMONSTRATION IN COMMUNITY COOPERATION AND ADULT EDUCATION

One of the least publicized and most significant pieces of work in which the American Friends Service Committee is engaged is that of its Friendly Advisers in the eastern Ohio coal fields. Their unobtrusive service in community cooperation and adult education is less easy to interpret than child feeding and relief. However, it is as significant to feed the minds of intellectually starved miners as it is to feed their stomachs.

Stanley and Marie Hamilton in Shadyside, Ohio—and Edward and Marjory Dickinson in Neffs, Ohio—have woven their lives into a pattern of wide usefulness in the miners' communities they are serving. A recent report of their work reveals that three years of quiet fellowship with their neighbors has resulted in a new spirit of cooperation in this area of conflict.

When their work started in May, 1934, the Hamiltons began lending their books to their neighbors in Shadyside. The first month thirty-five books were borrowed by the most daring of these suspicious miners. The library grew until it overflowed all available book-cases and congested the entire hall of the Hamilton's home. Today, the library is housed in the high school building, with adequate space for reading tables and a committee of citizens to direct its work. At the close of 1936 more than 20,000 books had been loaned to Shadyside adults and children.

Another library, started at Neffs by the Hamiltons, has had a similar rise from humble beginnings. Last year more than 13,000 books were borrowed from this library, which is housed in a small room donated by a local bank.

The Hamiltons and Dickinsons seek to bring together representatives of the many diverse classes in the community. They are the link between miners and mine owners; merchants and farmers; foreigners and native Americans; Protestants and Catholics; Democrats and Republicans; conservatives and radicals. When their work started, each group lived in a world of its own. Those in power were determined to hold their gains. Those who had nothing were equally determined to wrest the power for themselves. In this atmosphere of strife and smoldering resentment that threatened momentarily to break out in strikes, public disorder and personal

feuds, the Hamiltons first moved in as unattached residents. What were these strange people who lived humbly and quietly with their small children? They sought nothing, asked nothing—merely offered to help in little ways to make life pleasant for their neighbors. They had books to lend. They organized a baseball club for the boys. They helped to distribute clothing for infants and needy children. While better times have reduced actual distress, the many small beginnings have grown into notable community projects. The United Mine Workers Association Baseball League played 144 games last season with 21,600 spectators. As Stanley Hamilton says: "Unless one can see some of these games it is hard to imagine what they may mean to the people living in the mining towns. Each game is a social attraction—a real event in community life. Old Polish grandmothers caring for the youngsters, young lovers with scarcely a thought for the game, visiting miners and their families—all of these have come together because the game gives them a focal point at which to meet. Then there are the real baseball fans—they also are present. Edward Dickinson served as secretary of the league during the 1936 season."

As the Hamiltons and Dickinsons became recognized in their communities as quiet-living people without any axe to grind, their services were sought after, especially in the field of adult education. Hamilton, a trained Y. M. C. A. Secretary, and Dickinson, an ordained minister, were able to organize classes in English and Public Speaking. The result has been the development of the People's University which has enrolled as many as 250 people at a time studying twenty-one subjects. There are no registration fees, no campus, no degrees at this university. The students are grown-ups from many villages throughout the area, who meet in offices, churches, homes, union halls—wherever they can sit together to learn something useful. The teaching is done by volunteers, with much help from the WPA which has supplied text books and other educational material. Present subjects include parliamentary law, knitting, typing, shorthand, effective speaking, English, wise buying for the home, mathematics and dramatics. A notable occasion in this work was a visit made by Mrs. Franklin D. Roosevelt, who spoke at the closing exercises for the 1935 season.

Distinctive from People's University

are the recreation institutes provided to train leaders in community games. With the help of the Ohio Farm Bureau, Ohio State University and others, the Friendly Advisers have been able to bring groups together to study folk games and dances and songs. The students, in turn, organize classes in their home communities.

These are but a few of the many activities which are carried on in eastern Ohio with the purpose of widening fellowship and the will to cooperate. The recent report lists twelve specific activities, including the Friends Service Camps which were important features in the past two years. Quite recently there met in Wheeling, some forty people who have cooperated with the Friendly Advisers in the development of their many objectives and accomplishments. As a result of this meeting, there has been formed an Affiliated Council of the Coal Areas Committee which has assumed an increasing amount of responsibility for the work that is going on. This group includes in its membership, miners, teachers, ministers, merchants, social workers and farmers. It is a true community enterprise and the flower of patient work done in the spirit of good will.

BEQUEST IS RECEIVED BY VERMILION QUARTER

Attendees at Vermilion Quarterly Meeting, held April 9 and 10 at Ridgefarm, Illinois, were deeply stirred at the report of a bequest to Friends missions made by the late Joseph B. Cook, formerly a member and elder in Vermilion Monthly Meeting. In accordance with the terms of his will, his real estate was sold and the money resulting therefrom, \$2177.28, turned over to the trustees of Vermilion Quarterly Meeting with the instruction that it be used in spreading the gospel in Africa and India. With a deep sense of appreciation and obligation, the meeting received this bequest and, after due consideration, desiring that the money be accomplishing the purpose of the donor without further delay, directed that a check for \$1088.64 be sent to the treasurer of the American Friends Board of Missions to support Friends work in British East Africa, and another for the same amount be forwarded to the treasurer of Ohio Yearly Meeting's Mission Board, to be used in their field in India.

At the Saturday afternoon business session, the Quarterly Meeting concurred in the proposition of Vermilion Monthly Meeting to record Mildred E. Thomas a minister of the gospel.

Claude Roane, Superintendent of Ohio Yearly Meeting, was acceptably present and brought inspiring messages on both days of the sessions.

QUAKERDOM AT LARGE

Wilmer E. Kenworthy, who for the past few years has worked with Wilbur K. Thomas in Philadelphia as Manager of Publications of the Carl Schurz Memorial Foundation, has accepted a position as Secretary to the President of State College, Pennsylvania.

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With her poem, "They Died for Less Than Nothing," which appeared in the *Messenger of Peace* section of THE AMERICAN FRIEND issue of October 15, Edith Lombard Squires, a Richmond Friend, won first prize in the poetry contest conducted by the Indiana branch of the National League of Pen Women. She read the poem before that group at a meeting held in Indianapolis on April 17.

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Virginia Wallace, a student and talented contralto singer of Friends University, who has taken leading roles in the Singing Quaker productions put on by the choral group there, has been given a three-year contract by the Chicago Civic Opera Company, according to an announcement made by *University Life*, the Friends University campus newspaper.

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Herbert I. Waller, an English Friend who had been spending some weeks visiting meetings in the Philadelphia area, was a recent and welcome visitor in Richmond. He was present at the first day's sessions of the annual meeting of the Mission Board and in the afternoon was the guest of Earlham College at a tea at which members of the Faculty and of the Mission Board were present, when he spoke to the group very effectively concerning the work of Woodbrooke School. In England, Herbert Waller gives his time to visiting Friends meetings and encouraging them in their work.

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One of the latest and loveliest gifts presented to the Quaker Youth Center was the large photograph of Quakerhaus Bad Pyrmont, Germany, sent to the Center by Greta Sumpf, a German Friend, now visiting in this country. It will serve as a beautiful reminder both of the group in Germany and of the fellowship with that group which Carolena Wood did so much to foster and encourage. By such tangible tokens the intangible gifts of friendship, good will and common spiritual concerns are kept constantly before us.

* * * *

The Friends International School at Castle Eerde, Holland, is now filled to capacity with children from many lands,

and especially from Germany. Rose Neuse writes: "Last term we had exactly 100 boarders. We cannot go beyond this number with our present accommodations, but the number of day scholars is also growing." Katharina Petersen, to whom the school owes its success despite most difficult circumstances, has now joined Friends under the Holland Yearly Meeting. She is an expected visitor to the United States for the Friends World Conference.

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Roy H. Wollam and his wife, Decil Wollam, are planning to spend some time in Europe this summer. During the past year Roy has suffered from a throat ailment which robbed him of his voice for a time, necessitating a temporary withdrawal from his pastoral work in the Presbyterian Church in Southern California. His doctor advises him that it will be some months yet before he will be able to return to active work, and in the meantime the trip abroad will doubtless prove beneficial. After having spent a few months at Tucson, Arizona, the Wollams plan to sail from Los Angeles by way of Panama on May 15.

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Brian Price-Heywood, an English Young Friend who has been living among German Young Friends for the past few years, has had a concern to visit among Young Friends in America. He arrived in this country early in April and has been visiting in and around Philadelphia. He hopes to visit in New York, Baltimore, North Carolina, Indiana, Western, and Wilmington Yearly Meetings before time for the Work Camps to open. He expects to be in the Work Camp in the T. V. A. and later go to the Brethren-Mennonite-Quaker Camp at Quaker Bridge, New York. His visit is being arranged by the American Young Friends Fellowship.

* * * *

The Quaker Meeting room at the Paris Center was the scene of a pleasant and intimate ceremony on a recent Sunday, when seventy people, Quakers or members of the International Students' Club, met at luncheon to wish "God Speed" to Frank and Anssen Revoyre, who were departing for Madagascar to work there under the auspices of the Friends Service Council. These young people, newly married, are both Woodbrookers and begin their difficult work with the good wishes of friends in England, France and Sweden (the bride's native country). The occasion was a notable one for the Paris group who for

the first time saw one of themselves depart for Mission work under Quaker auspices.

* * * *

April 12 marked the ninety-third birthday of our Friend George N. Hartley. On the preceding Sunday he followed his custom of many years by preaching his birthday sermon in the Fountain City, Indiana, Meeting, of which he is an active member. In the afternoon his friends, including members of the Men's Class, with their wives, gave him a surprise greeting at his home on the edge of Fountain City, where all were entertained by an enjoyable literary program. The occasion was enriched by poems of loving greeting written by Clarence E. Votaw and by Ella M. Wood, a niece. George Hartley maintains his physical as well as his mental alertness and attends faithfully to his garden and fowls and to his one-cow dairy.

NEWS OF OUR MEETINGS

Frank J. Long has tendered his resignation as pastor of the First Friends Church, Anderson, Indiana, to take effect not later than August 31, 1937. At that time he will have completed four years of service at Anderson.

* * * *

At a recent meeting of the Mooreland, Indiana, Missionary Society, plans were made for holding the regular market. A varied program of music was presented. On the evening of May 2, the Society is sponsoring the appearance of Ida Parker of Economy, who will speak on missions, in which work she has a daughter, Margaret, serving on the African field.

* * * *

A report has been received of a successful series of evangelistic meetings held at Bellefontaine, Ohio, by D. W. Whybrew of Upland, Indiana, assisted for a short time by Belle Danner of Fort Wayne, Indiana. As a result of these meetings there will be more than twenty applications for membership in the local meeting.

* * * *

It was the good fortune of Argonia, Kansas, Meeting, to have Dr. Willard O. Trueblood for the last three days of a six-day series of meetings, including and immediately following Easter. The pastor, L. Herbert Reynolds, had charge of the first three days. Dr. Trueblood was especially effective in his contacts with the students of the Junior High and High School. The Executive Committee of the Five Years Meeting showed wisdom in the selection of this man of God for this



preaching mission. If more such ambassadors were sent out among Friends from East to West and from the West to the East there would be a much better understanding among Friends. . . . Our pastor conducted a course of weekly studies in the Gospel of Matthew lasting through a period of nine weeks, which proved very helpful to the goodly number who availed themselves of the opportunity.

* * * *

Friends of Sandcreek Quarterly Meeting, held at Azalia, Indiana, April 17 and 18, were fortunate in the presence among them of Ethel Bond, Secretary of the Religious Education Committee. Her sermons were inspiring and her suggestions very helpful. Her husband, Leslie Bond, and their son were also present.

SYRIA AND PALESTINE YEARLY MEETING

Friends of the Syria and Palestine Yearly Meeting gathered once again in the beautiful surroundings at Ramallah, Palestine, and had a season of refreshment and rest in the midst of a time of strain and uncertainty which prevails in the Holy Land at present.

We were very grateful for the visit of Dr. and Mrs. Henry Gillett and their daughter Esther, and Mrs. S. Mabel Warner. As always, Friends from home contributed much by their helpful presence and the part they took both in meetings for worship and the business sessions.

It was significant that the Yearly Meeting seemed to parallel in its spirit the period of its gathering, from Good Friday to Easter Day. After the first session of worship held just above Gethsemane on the Mount of Olives on Thursday evening, Yearly Meeting proper began on Good Friday and it seemed almost impossible to rise above the political difficulties or to see ways out of the perplexing problems of the country, which naturally pressed in upon us all, but as the sessions passed on into Saturday and Sunday, the power of the Spirit became more evident in our gatherings.

An address by Dr. Gillett on Friday night lifted us onto a higher level and emphasized the fact that if we are to be worthy of our Society we must more often "turn in," and obey the dictates of the Inner Light. Only so could we solve the problems with which we are confronted. Again in the Saturday morning period of worship our thoughts were turned over and over again to the different aspects of Light, and we sought together to be open to that Light which can alone illumine our path. We were again reminded of the source of all victory on Sunday night when Kermit Schoonover gave us a splendid address

on "Power," contrasting the seeming greatness of the Caesars and their armies with the amazing humility of Jesus which was more effective than them all.

Very helpful Epistles were read from other Yearly Meetings, encouraging us to feel that people the world over were meeting similar problems to our own in a spirit of high courage and a faith that the Truth would triumph. Another encouraging feature was an account of the Near East Christian Council, held recently in Egypt, given by Anna Fox who told of reports from other churches in this area where the work of God had been progressing and where seemingly insoluble difficulties had been overcome.

Visitors to Ramallah were overwhelmed by the warmth of their reception and the abundance of thought which had gone into their comfort. Those coming from Jerusalem included the Kappes family who delighted us with German songs and flute accompaniments on Sunday morning. A hopeful feature in Ramallah is the large number of children of Friends who have a Sunday School of their own after morning meeting each First Day. It was delightful as a preface to morning meeting to have an entertainment given by these younger Friends.

Facing a future in the Near East which must hold increasing challenge to our Quaker principles, we have been encouraged during this Yearly Meeting by a sense of growing unity among our members. But at the same time we have to confess, with humility, that we have all to go much deeper before we are fit to meet what is ahead.

ROSINA D. HARVEY and
DIEDERIK A. LIESVELD

THE YEARLY MEETING EPISTLE: TO FRIENDS EVERYWHERE

The setting of our first gathering was unusually impressive. On the slopes of Olivet, on the spot where, most likely, Jesus wept over Jerusalem, and as the sun was setting behind the domes and turrets of the Holy City, we met for a time of worship. Ere we separated, the full moon had risen behind us, shedding its light over Gethsemane and the Kidron Valley.

But we were without the city walls; and, away from the clash of festivals and Easter observances, we were fittingly reminded that neither there nor in Jerusalem is the Father truly worshipped, unless his spiritual presence is actively sought and felt.

Our background, today, is just as grim and unsentimental as it ever was in days of old; but out of such gloom and conflict there have always come vision and prophetic leadership. And this gives us hope that Christ will again speak to the

conditions of all men and parties in this land. We are not discouraged, and we believe that "in His Light we shall see Light."

As we have considered the situation around us, we have been challenged by the evidences of new life in ancient faiths to dedicate ourselves anew to the spreading of Christ's Kingdom in the hearts of men; and we have been led to think out afresh our Christian testimony and our contribution to World Quakerism.

NAJEEB SHEM'UN, *Clerk.*

FRIENDS MISSIONARY DAY AT ROCKFORD, OHIO

Friends of Van Wert Quarterly Meeting held an all-day missionary conference at Rockford, Ohio, April 7. Daisy Wright of Rockford presided, and Alice Trader of Van Wert and Robert Putnam of Spencerville conducted devotions.

During the morning sessions the speakers were Merle L. Davis, Executive Secretary of the American Friends Board of Missions, who spoke on "Christian World-Mindedness"; Esther Pickett of Fountain City, Indiana, who cited ways to create interest in missionary work; and Lillian Chant of Farmland, Indiana, who talked on challenging young people to the opportunities inherent in the missionary outreach.

The afternoon speakers were Rhoa Warrick, a returned missionary from South America, who related her experiences on the Bolivian field; Lanty Riley of Van Wert who described the home mission work being done in the Smoky Mountains; and Susie Sproul, pastor at Spencerville, who delivered a stirring sermon from Acts 3:6.

The night session was in the hands of the young people of the Quarter who gave a varied program of music and readings, ending with a presentation of the missionary play, "Soldiers of the Cross."

Meals were served at the meetinghouse for attenders. Attendance was good throughout the day, with a packed house at night.

EASTER AT SPICELAND

The Lenten season brought great spiritual uplift to Spiceland, Indiana, Meeting. The churches, schools and community met at the Friends Church for the Good Friday service, when the message, "The Challenge of the Cross," was brought by our pastor, Donald B. Spitler. A girls' chorus directed by Loren Spitler sang an appropriate number, "No Greater Love." Other music was furnished by the high school glee club.

The Easter morning service witnessed the dedication of young children and a memorial to those who have passed into greater life. The girls' chorus and young

women's quartet brought a triumphant note into this service. The pastor spoke on the theme, "Rising from the Dead NOW."

Instead of the usual sunrise service and breakfast the young people planned a meeting of interest to the community. They enjoyed a supper together with the Youth's Temperance Council, making a group of fifty or more. A temperance rally followed in the auditorium. Our guest speakers were Bernice Addison, State General Secretary of Y. T. C., and a deputation team of five young people. Our county W. C. T. U. president, Mrs. Mills, also contributed to the service. Music was furnished by the girls' chorus and by Joseph Oeschlaegel, a noted pianist.

On Sunday, April 11, Isadore W. Kirk brought us an inspiring message on "International Peace." This service was sponsored by the local peace committee.

INDIANA YOUNG FRIENDS CONFERENCE

The Indiana Young Friends Conference will be held July 25 to 30 at Quaker Haven, Dewart Lake, opening on Sunday evening and closing Friday noon. The cost is \$4.50 for board and room and \$1.50 for registration.

An interesting program is being planned and the following speakers have been secured thus far: W. O. Trueblood, Caroline Trueblood, Howard C. Morgan, Robert E. Cope, Howard W. Cope, Walter C. Woodward, James R. Furbay, Murray S. Kenworthy, Violet Kenworthy and Ward Avery. Any young person sixteen years of age or over, or who has completed two years of high school, who is recommended by his or her local meeting for interest shown in the work of the church throughout the year, is eligible to attend.

Recreational periods which include boating and swimming are connected with the conference program.

ENCOURAGING GROWTH IN DENVER MEETING

Optimism has characterized the work in the Denver, Colorado, Meeting in recent months. Three different groups of young people meet on Sunday evenings with a total average attendance of forty to forty-five. The youngest group, the Junior Endeavor, has organized a Junior Choir, under the direction of Harriett Fry. The older groups have gladly accepted invitations to be guests of other young people's groups in the city. Several times the pastor, Cecil E. Hinshaw, has been asked to speak to such groups on Quakers. The oldest group, the Young Friends group, is planning to have a series of meetings soon on Quakerism.

The Easter season climaxed a period

A Message to Friends who are considering entering children at George School this year.

The Committee of Management desires to give preference to children of Friends. Because the demand for admission is larger than the capacity of the school, a selection of non-Friends must be made. This selection is not completed until Friends have had sufficient opportunity to apply.

The Committee has established the following procedure:

- (1) Places will be reserved for children of Friends up to May 15. After that date the school will accept applications from others. These applications will probably fill all available vacancies at that time.
- (2) Children of Friends and former students will be accepted as members of the senior class up to June 1 only, assuming there are still vacancies in the school. No others are accepted for the senior class.
- (3) Funds available for scholarships are limited. The Committee is to conclude its work at an early date. Applications should be filed promptly.

Because of the educational program at George School, giving emphasis to three-year sequences, parents should bear in mind that it is very desirable that boys and girls be entered in the first or second class.

For information about the course of study, tuition rate, scholarship, etc., address—

GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania

of steady growth. The average Church School attendance during the last three months has shown a forty per cent increase over that of a year ago, and the attendance at the meetings for worship has registered a sixty per cent increase. Easter Sunday broke all records for attendance. The Easter offering was unusually satisfactory: a goal of \$100 had been set, but the amount received totaled almost \$180. Under the direction of Norman E. Young, the choir presented a cantata, "The Easter Sunrise Song," in a manner highly pleasing to everyone.

WHITTIER CELEBRATES A HALF CENTURY

Whittier, California, is making extensive plans for the celebration, May 11 to 16, of her fiftieth birthday, her Golden Jubilee. The Chamber of Commerce, the Churches, the various Clubs and the College are all working together to make the observance successful. Whittier's

history will be relived on the night of May 11 in a huge pageant, written and directed by a Friend, Dr. Herbert E. Harris, in which a number of Quakers will participate.

A sunrise service sponsored by the Friends Church will be held at Whittier's first residence on May 9, which is to be observed both as Whittier Day and Mothers' Day.

Whittier Quarterly Meeting, to be held on May 15, will open with a worship service at 9:30 in the morning, dismissing at eleven o'clock for the Anniversary Parade. A potluck lunch will be followed by an afternoon business session.

Faith is not always a matter of fighting; sometimes it is a matter of waiting.

BIRTHS

COATE—To Robert and Mary Coate, at Troy, Ohio, on March 5, 1937, a son, Gary Leroy.

IDDINGS—To Donald and Beulah Iddings, West Milton, Ohio, on November 17, 1936, a son, Gary Allen.

MINNICH—To Vernon and Glenna Minnich, Ludlow Falls, Ohio, on April 21, 1937, a son, Donald Eugene.

WARNER—To Ernest and Esther Warner, at Troy, Ohio, on March 20, 1937, a daughter, Ann Marie.

WARREN—To Clifton J. and Alma Thornburg Warren, Canton, Ohio, on April 2, 1937, a daughter, Frances Thornburg.

DEATHS

STANLEY—At the home of her son, Luther Stanley, near Grinnell, Iowa, on March 31, 1937, Belinda Williams Stanley, aged ninety-six years. She was born in Orange County, Indiana, October 18, 1840, the eldest child of John and Anna Williams, and came to Iowa in 1855 in an oxen-drawn, covered wagon, her first home being at Salem. Later she moved south of Grinnell to the neighborhood where she was to spend the rest of her life. She was a birthright Friend and

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SPRING 1937

- Fourth Month 9th—Second week-end camping trip for Senior boys.
Fifth Month 15th—Westtown Mothers' Council invites faculty and pupils to their annual picnic on the school campus.
Fifth Month 29th—Alumni Day. Students present Midsummer Night's Dream in the Greenwood.
Sixth Month 16th—Commencement. Sixty-six Seniors expect to receive diplomas.

Enrollment for next year is proceeding rapidly. The two upper classes are likely to be crowded, and preference will be given those entering the lower High School classes. Friends are urged to apply promptly as space is especially reserved for them only until Fifth Month 1st.

For catalogue and information, write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

a charter member of the Sugar Creek Meeting, at whose services she was a faithful attender. On April 10, 1862, she was married to David Stanley, who preceded her in death twelve years ago. Funeral services were conducted from the Sugar Creek Meetinghouse by Anna Alberty of Scranton, a former pastor, assisted by Thomas Brown, pastor. Her son and two brothers survive.

THOMAS—At Whittier, California, December 14, 1936, Mary Ellis Thomas, daughter of Samuel and Naomi Ellis, and wife of Jacob Henry Thomas. She was born at New London, Indiana, March 6, 1856, a birthright Friend. Since 1903 she had resided in Whittier, where she was a member of the local Friends Meeting.

THOMAS—On November 15, 1936, at Riverside, California, where he had lived since 1917, Edward Ellis Thomas. He was born in Council Grove, Kansas, December 5, 1883, the son of Jacob H. and Mary E. Thomas. In 1907 he was graduated from Whittier College, and in 1910 was married to Elsie Glasgow. For twenty-six years he was a valued member of the staff of the Citrus Experiment Station, a part of the University of California. A Christian man whose loyalty to the principles of Friends never wavered, he held a place of high esteem in his home, his church, and his community.

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PARIS, FRANCE—Mme. Melon-Hollard and daughter, Germaine, member of the Society of Friends, 78 rue d'Assas, Paris, 6e (opposite Luxembourg), receive paying guests. Very moderate prices.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.
Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a.m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a.m. Robert Jones, Pastor.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a.m., Bible School 9:45 a.m., Christian Endeavor 7:00 p.m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay Street, Phone Gallup 4630W.

DETROIT, MICHIGAN

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Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship 11 a.m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 2-9354.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a.m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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